https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n0/mode/1up

All items on https://archive.org/details/realpatidar

realpatidar.com

A SAMPLE SURVEY OF CURRENTLY AVAILABLE LITERATURE OF PIRAANA PA(N)THIS

Salim K. Juma

Full Library on https://realpatidar.com/library

Piraana pa(n)this, also known as Sat pa(n)this or Imamshahis separated from the mainstream Nizari Ismaili dawa in India sometime in the Sixteenth century.According to the Piraana pa(n)thi sources [1] the split occurred during the lifetime of Sayyed Imam Shah. Whereas, the Nizari Ismaili sources [2] tend to suggest that the split occurred soon after the death of Sayyed Imam Shah in 1513 A.D. and was initiated by his son Sayyed Nur Mohammed Shah. However, there exists a body of opinion within the Nizari Ismaili community, that the split was not an abrupt event, rather a process of secession that was initiated by Sayyed Nur Mohammed Shah or his descendants and took several decades before the Piraana pa(n)this evolved as a separate and distinct community. Today, this community claims over two hundred thousand believers, mostly in the state of Gujarat. The community's headquarters is at Piraana (Girmatha), some ten miles from Ahmedabad. Other main centers are at Burhanpur and Faizpur.

There are three main reasons for studying the published literature of this sect;

(1) They share the Ginanic literature of Nizari Ismailis and in the last three decades have published several Granths and Ginans. It is interesting to see how their versions differ from the ones generally accepted by the Nizari Ismailis.

(2) As a result of the split and the events that followed it is possible that not all of Imam Shahs works were preserved by the Nizari Ismailis and therefore, there is always a possibility of discovering a genuine work that may have been overlooked.

(3) The Piraana pa(n)this started printing and publishing Ginans much later than the Nizari Ismailis, thus the preservation and copying of old manuscripts continued within the sect until about three decades ago. Therefore it may still be possible to find some old manuscripts or their copies.

The main objective of this paper is to list and classify all the published literature of Piraana pa(n)this that is currently available and to present a survey of representative specimens.

All of the literature selected for this study is readily available from the sect and has been published or reprinted (with revisions) within the last twenty years.

Ivanow, who was the first (and the only) western scholar to write about the literature of this sect observed; "They (Ginans) are the center around which the religious life of the

realpatidar.com

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n1/mode/1up

Real Patidar Library

https://www.realpatidar.com/library

This book/literature/article/material may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden.

The library does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The library shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

Full terms and conditions of use: http://www.realpatidar.com

About Real Patidar books

Real Patidar's mission is to organize the information on Satpanth religion, which is a Nizari Ismaili sect of Shia branch of Islam, and to make it universally accessible and useful. Real Patidar Books helps readers discover the material on Satpanth online while helping authors and researchers in their studies. You can know more by visiting http://www.realpatidar.com

You can resize and move this box in any PDF Application like Adobe Acrobat Reader.

No specific pages. See whole book.
References by: RealPatidar.com

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n2/mode/1up

realpatidar.com

A SAMPLE SURVEY OF CURRENTLY AVAILABLE LITERATURE OF PIRAANA PA(N)THIS

Salim K. Juma

The Piraana pa(n)this, also known as Sat pa(n)this or Imamshahis separated from the mainstream Nizari Ismaili dawa in India sometime in the Sixteenth century.According to the Piraana pa(n)thi sources [1] the split occurred during the lifetime of Sayyed Imam Shah. Whereas, the Nizari Ismaili sources [2] tend to suggest that the split occurred soon after the death of Sayyed Imam Shah in 1513 A.D. and was initiated by his son Sayyed Nur Mohammed Shah. However, there exists a body of opinion within the Nizari Ismaili community, that the split was not an abrupt event, rather a process of secession that was initiated by Sayyed Nur Mohammed Shah or his descendants and took several decades before the Piraana pa(n)this evolved as a separate and distinct community. Today, this community claims over two hundred thousand believers, mostly in the state of Gujarat. The community's headquarters is at Piraana (Girmatha), some ten miles from Ahmedabad. Other main centers are at Burhanpur and Faizpur.

There are three main reasons for studying the published literature of this sect;

(1) They share the Ginanic literature of Nizari Ismailis and in the last three decades have published several Granths and Ginans. It is interesting to see how their versions differ from the ones generally accepted by the Nizari Ismailis.

(2) As a result of the split and the events that followed it is possible that not all of Imam Shahs works were preserved by the Nizari Ismailis and therefore, there is always a possibility of discovering a genuine work that may have been overlooked.

(3) The Piraana pa(n)this started printing and publishing Ginans much later than the Nizari Ismailis, thus the preservation and copying of old manuscripts continued within the sect until about three decades ago. Therefore it may still be possible to find some old manuscripts or their copies.

The main objective of this paper is to list and classify all the published literature of Piraana pa(n)this that is currently available and to present a survey of representative specimens.

All of the literature selected for this study is readily available from the sect and has been published or reprinted (with revisions) within the last twenty years.

Ivanow, who was the first (and the only) western scholar to write about the literature of this sect observed; "They (Ginans) are the center around which the religious life of the

realpatidar.com

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n3/mode/1up

sect revolves." [3]

Thus, it is not surprising that at various times one or the other factions within the sect would have tried to gain control over the literature. This would explain the various "revisions" and the total "unavailability" of prior editions. At the present time a sort of status quo exists between the descendants of the original Sayyeds and the local community leaders (the Mukhis and the Kaakaas). While the former have control over the literature and the shrines, the latter control the followers and administer the finances.

The presently available literature from Piraana pa(n)this consists of twenty nine books. These can be divided into at least two categories;

(A) Books containing Granths or collection of Ginans. (see Exhibit I)

(B) Books containing essentially non Ginanic literature. (see Exhibit II) This category can be further sub divided into two groups;

(i) Books that deal with rites, rituals, history, theology and other material dealing with the tenets of faith. These books may also contain Ginans or parts of Ginans to complement the text.

(ii) Books that contain works of very recent origin, usually devotional in character, containing poetry or discourse on the life of Sayyed Imam Shah or other prominent figures.

As a sample survey we shall examine two volumes, one from each category. It is not intended to do a through study of these works, rather to present the contents and raise some typical issues. The volumes selected are BUDDH AVAT'AAR from the Ginanic category and AGNA PAT'RA from the non Ginanic category.

SHRI BUDDHA AVAT'AAR

This work is attributed to Sayyed Imam Shah and is published in a hard cover volume of 166 pages. The main text occupies 140 pages, with the rest being preface and supplementary articles. The beginning of the main text is curiously titled as MOTO BUDDHA AVAT'AAR, Part One (MOTO meaning larger or extended version). The work consists of 1030 verses of two lines each (couplets). See Exhibit III.

In the Ginanic collection of Nizari Ismailis there are at least three versions of BUDDH AVAT'AAR. Two of these form parts of DAS AVAT'AARS; the NANO DAS AVAT'AAR of Pir Sadardin and the MOTO DAS AVAT'AAR of Sayyed Imam Shah. The third is a separate work attributed to Pir Sadardin. Since the BUDDH portion of the NANO DAS AVAT'AAR

realpatidar.com

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n4/mode/1up

realpatidar.com

composition is entirely different from the other two works, we shall not consider it any further for comparison. The other two versions are similar in style and format.

The Piraana pa(n)this version of Sayyed Imam Shahs BUDDH AVAT'AAR, although similar in style and format, surprisingly does not match directly with either of the two versions recognised by the Nizari Ismailis. The first point of departure is the size. The former contains 1030 verses while Pir sadardin's contains 522 verses and Sayyed Imam Shahs (from DAS AVAT'AAR) has 260 verses. A closer examination revels that the Piraana pa(n)this version contains some of the verses from both of the other works. An comparison of the first fifteen verses is shown in Exhibit IV. From this comparison it can be seen that while some verses are common, there are other verses which are not found in either of the Nizari Ismaili versions.

This raises a number of important questions regarding the ultimate origin and the authorship of these works. No answers are available at present time. However, it is hoped that it will perhaps stimulate further research in this direction.

(1) Is the composition of BUDDH AVAT'AAR attributed to Pir Sadardin a distinct and separate work ? The style seems to bear a remarkable resemblance to the Imam Shahs version. It would be interesting to make a comparative linguistics study to see if the language of the work attributed to Pir Sadardin resembles his other works. Furthermore Pir Sadardin would have composed his work at least a hundred years before Sayyed Imam Shah started writing his, hence it would probably contain some archaic words and phrases. Also Pir Sadardin composed in many more dialects than Sayyed Imam Shah hence one could expect the formers work to be linguistically less homogeneous.

(2) Initially, one would be tempted to suggest that the Piraana pa(n)thi version is mearly a combination of the other two. However if we add up the verses it leaves us short of some 250 odd! Who wrote these additional verses ? It seems highly unlikely that it could be a recent addition as it would require an exceptional amount of skill and knowledge to add that many verses, in the same style and format to an already voluminous work. Furthermore judging by the quality of some of the works of the later day Sayyeds, this seems highly improbable. Could it be that Sayyed Imam Shah at some later stage wrote a MOTO BUDDH AVAT'AAR ? or could it be that his son Sayyed Nur Mohammed Shah expanded on his fathers work ?.

AGNA PAT'RA

This hard cover volume contains 111 pages and is subtitled "Shikhaamann" or admonitions. This volume was compiled by Sayyed Ahmadali who is supposedly a thirteenth generation grandson of Sayyed Imam Shah. No date of compilation is given. The present revised edition was published in 1982. The contents of the book are shown in Exhibit V. A quick look at it will lead us to several interesting observations.

realpatidar.com

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n5/mode/1up

(1) The verses of SQRR KARRA (see Exhibit VI) are supposedly from NANO SATYA VACHAN. No information about the author or the total length of this work is given. It is only mentioned that it was composed in Savant 1807 (1755 A.D.). No such work exists in the Nizari Ismaili Collection.

(2) BARR KARRA attributed to Pir Shams (see exhibit VII) also does not appear in the Nizari Ismaili collection of this Pirs' Ginans. Is this a genuine unpublished Ginan of a Nizari Ismaili Pir or just a work of some later day Piraana pa(n)thi Sayyed?

(3) The footnote on the first page of DASHT'ARI AAL GAAYAT'RI mentions that this is the third largest of the four large Gaayat'ris. Which Gaayat'ris are this ?

(4) Is the DHANDHUKAAR NURNAAMA (see exhibit VIII) a genuine work of Imam Shah ?

CONCLUSION

This paper has attempted to present a sample survey of currently available literature from Piraana pa(n)thi sect by highlighting and discussing the contents of two books. In the process it has raised several questions to which no answers are available at the current time. It will take more research by way of through study of relevant Nizari Ismaili and Piraana pa(n)thi works to satisfactorily answer these questions.

REFERENCES

1 Ahmadali (Khaki) Sayyed, **Satpa(n)thi Yaksha Vidhi.** 1975, p38, Satpa(n)thi Saahitya Seva Ma(n)darr.

2 Chunara A. J., **Noorum - Mubin.** 3rd Ed., 1951, Vol. I, p346. Ismailia Association for India.

3 Ivanow W., **The sect of Imam Shah in Gujrat.** The Journal of the Bombay branch of the Royal Asiatic Society of Great Britain and Ireland. 1936, p68.

realpatidar.com

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n6/mode/1up

realpatidar.com

EXHIBIT I

GINANIC VOLUMES PUBLISHED BY PIRAANA PA(N)THIS

1 SAT'PA(N)TH PRAKAASH ARTHAATU
(Moto DAS AVAT'AAR and other compositions)

2 BAI BUDHAI SAT'PA(N)TH BODHINI
(BAI BUDHAI NO SAVAD)

3 YOG VAANNI
(53 Ginans)

4 CHET'AAMANNI
(MOMAN CHET'AAMANNI)

5 CHIT'VARNNI
(MOMAN CHIT'VARNNI)

6 SHRI BUDDHA AVAT'AARA

7 AMRUT' VAANNI
(SLOKO NAANO and 24 other Ginans)

8 SHIKSHAPAT'RI
(SO KRIYA)

9 MOTI SAT'YA VENNI
(SATVENNI MOTI)

10 MANHAR GNAN

Page

https://archive.org/details/UndatedASampleSurveyOfCurrentlyAvailableLiteratureOfPiranaPanthis81D/page/n7/mode/1up

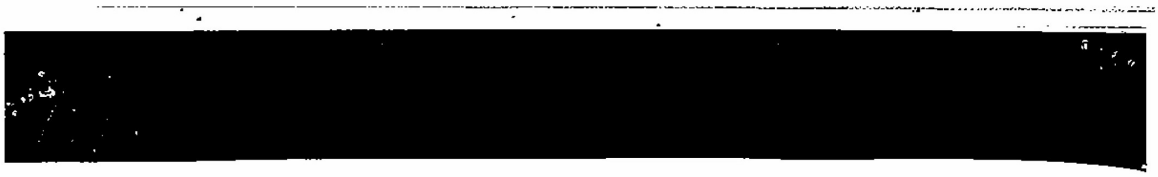

EXHIBIT II

NON GINANIC VOLUMES PUBLISHED BY PIRAANA PA(N)THIS

CATEGORY "A"

1 YAGNA VIDHI

2 AGNA PAT'RA

3 KARMA PRAYOG

4 SAT'PA(N)THIO NU KARMA

5 KALIT'AARK MA(N)T'RA

6 MAHOR NA PAANA

7 HARI VA(N)SH NU SUDDH DASHYA

CATEGORY "B"

1 BHABHARAAM SUBODH

2 NAAYAA KAAKAA NO PREMPAATH

3 MRUGODHDAR

4 MOKSHADHDAR

5 SAT'YA NU SHODHAN

6 BHAKAT' NI SHODH

7 IMAM SHAH BAAWA NA PARCHA

8 OSHAANNI

9 SA(N)T' VAANNI

10 NAARAN RAMJI NO PRT'IDHVANI

11 NISHKALA(N)KI NARAAYAN NI BAARR

realpatidar.com